VOLUME LVI CHICAGO, NOVEMBER 2, 1905. NUMBER 9

UNITY

Freedom, Fellowship and Character in Religion

November woods are bare and still,
November days are clear and bright,
Each noon burns up the morning's chill,
The morning's snow is gone by night.
Each day my steps grow slow, grow light,
As through the woods I reverent creep,
Watching all things "lie down and sleep."

I never knew before what beds,
Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads.
I never knew before how much
Of human sound there is in such
Low tones as through the forest sweep
When all wild things "lie down to sleep."

—*Helen Hunt Jackson.*

TABLE OF CONTENTS

Notes 147
Universalist Convention 148
Can the Unitarians and the Universalists Federate? 149
Shall the Young Woman's Christian Association Assume the Creedal Test?—VANDELIA VARNUM THOMAS 150
On State Street, Chicago.—CHARLES A. SANDBERG 150
THE PULPIT—
A Graded Sunday-school Curriculum.—RICHARD W. BOYNTON 151
Splendor and Fame.—HATTIE TYNG GRISWOLD 155
The Habit of Self-Control 155
The Angel of the Lilies—*Frederick Langbridge* 155
THE STUDY TABLE—
Notes.—E. P. POWELL 155
CORRESPONDENCE—
N. P. G. 156
R. L. ATKINS 156
THE HOME—
Helps to High Living 157
Robin Redbreast—*William Allingham* 157
Raw Material 157
THE FIELD—
From a Montreal Letter 158
What Money Did 158
Foreign Notes.—M. E. H. 158

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI. THURSDAY, NOVEMBER 2, 1905. NUMBER 9

Freedom gained yesterday is no more ours;
Men gather but dry seeds of last year's flowers;
Still there's a charm ungranted, still a grace,
Still rosy Hope, the free, the unattained,
Makes us Possession's languid hand let fall;
'Tis but a fragment of ourselves is gained,
The Future brings us more, but never all.
—James Russell Lowell.

Once more Chicago has passed through the demoralization of a horse show. The noble horse has been insulted in the house of his friends by being made to contribute to silly display and wicked extravagance. The money here wasted would help carry to high uses many worthy causes, and interests than languish for want of support.

Our Chicago readers will have the opportunity to enjoy the rare privilege of hearing Edward Howard Griggs in a course of six Saturday morning lectures at Music Hall, Fine Arts building, beginning November 11th. The lectures will begin at eleven o'clock and will concern themselves with Dante's "Divine Comedy." Mr. Griggs has been more successful in popularizing Dante than any other man before the American public at the present time, and he will doubtless have full houses.

The Bishop of Salisbury, England, counts three ominous dangers to the English people which American citizens may well ponder. They are, 1, The neglect of external religion by a great part of the population; 2, the low esteem in which marriage is held by a large number of persons; 3, the terrible increase of self-murder. These are obvious facts. What are the hidden causes, the forces that lead hitherward? They argue a deadness in the inward life. How is the spirit to be made alive within?

At last, after ten years of waiting, Chicago has taken possession of its new six-million-dollar post-office. Ten years has seemed a long while to the impatient Editor and the cartoonist, but now that the monumental task has been achieved it seems but a short time. All the arts and science known to modern times have been called into requisition in the erection of a government post office. And now that it is done, lo! it is inadequate, although it gives room for five thousand employes. The city has grown faster than the building.

"Cleanliness, temperance, labor and thrift are the four old-fashioned virtues that make the marrow of Tuskegee education," says an exchange. This is the adequate explanation of the phenomenal triumph of Tuskegee, the indubitable evidence of genius on the part of the leader. It also furnishes the explanation of the disappointing "education" which in so many colleges and universities debilitates instead of strengthening the student. An education that neglects to incorporate these four old-fashioned virtues in the character of the student is but a delusion and a snare.

Professor Steiner, of Iowa College, the friend and biographer of Tolstoy, is in Chicago delivering lectures under university auspices on the Slav, of which he is an honorable representative. His address before a recent meeting of the Young People's Congregational Union was on the topic, "Can the immigrant find a place in our American Churches?" Is it not strange that there is something startling in the subject? Take the immigrant and his immediate descendants out of our American churches and where would the churches be? And still, is it not true that it is growing more and more difficult to make the foreigner feel at home in the America that so attracts him?

Lovers of the Brownings will do well to read and preserve what the Editor of the *Century Magazine* in the current number has to say concerning those poet-lovers, and to note judicious and interesting comment on the same in *Current Literature* for November. In the same magazine is to be seen the reproduction of a charming newly-published portrait of Shelley. Here is not the wild-eyed boy with disheveled hair of the familiar picture, but the face of a gentleman, refined, tender, fascinating. This new picture ought to do much towards reconstructing the popular conception of Shelley. He was more than an "immortal child,"—a manly man, thrust into the world ahead of his time, compelled to suffer therefor, paying the costly price of prophecy.

UNITY joins with the citizens of Nebraska and elsewhere in honoring the great tree-planter—J. Sterling Morton. The bronze statue is not so permanent a monument as the shaded streets of Nebraska. Ex-president Cleveland did well in leaving his home to speak his tribute to the man who established Arbor Day, the most statesmanlike achievement of this statesman's life. The following sentences taken from the address are worthy the orator and his subject:

"And yet none of us should go from this place untouched by the lesson which this statue teaches. Here we should learn that character, uncorrupted by the contagion of ignoble things and unweakened by the corrosion of sordidness and money-madness, is the corner stone of every truly useful life and of

every genuinely noble achievement. We shall do violence to the moral sense which God has vouchsafed to humanity if amid the surroundings we close our minds to the truth that character represents the real value of a man according to the unalterable standard of fine gold and that it differs immeasurably from reputation, which measures a man's worth by the shifting and untrue standards of mean ambition or successful cupidity."

Our friend, Duren J. H. Ward, of Iowa City, Iowa, is persistent in pushing his dream of a co-operative ministry, that they may thereby the better specialize. The dream of organic co-operation on sociological and spiritual lines, and by the ministers of any country, is, perhaps, far from realization, but it is possible to make a beginning in almost any community. Any six ministers contiguous to one another might arrange a course of six lectures, one for each, on topics upon which each one is most competent to speak, and then deliver them "Round Robin" fashion in the six places on successive Sunday evenings. Thus would six audiences be permitted to hear six men on subjects upon which they are most competent to speak. Who will make the trial?

The Lewis Institute *Bulletin* for October has a wise word to the freshman whose inexperience and simplicity are made the butt of so much cruel ridicule on the part of the still more callow and crude sophomore who has been in college just long enough to lose his timidity but not long enough to achieve the humility that belongs to culture. These are the words of a wise teacher:

Freedom, enlargement of mind, is the most precious of human possessions, but it can be attained only by reverence for law. The Freshman can take the step to reverence for law. He will find his freedom in making law his ally and slave. This change of attitude will show itself everywhere in his life, but nowhere more distinctly than in a new love for the scientific method. Youth is rash, and rashness is the deadly enemy of science. Youth believes everything except what experience tells it. But a wholesome caution and skepticism must precede any sound achievement in life. The scientific method is nothing but the college name for common sense. Common sense teaches us to go slow, to test our processes, not to jump to conclusions, not to speak large things, not to promise more than we can fulfill, not to despise experience. So does the scientific method, carrying the rough methods of common sense into exacter fields. A man may learn common sense anywhere in life. College teaches him to use common sense in every field of thought which he has brains enough to enter.

Dr. Hirsch, in his sermon last Sunday, wisely put the giving of money on the part of the wealthy, not among the charities but among the obligations of prosperity, and condemned the undue praise to those who did their scant duty by the people, through whom and oftentimes from whom the fortunes were acquired. The distinction made by our neighbor is a vital one. The question, "How did you make your money?" is a legitimate one for the moralist, but the answer is necessarily a difficult one; the source of the dollar is hidden in obscurity. The root of every dollar strikes deep into the virtues and iniquities of modern life. But, "What are you going to do with your money now that you have it?" is a more pertinent question because it involves no mysticism or subtlety in the answering thereof. No wealth, however righteously made, can be justified unless it becomes a potent factor in the well-being of society. Whether the dollars be drawn out of the bowels of the earth or out of the fertile resources of one's own brain, they come alike out of the great resources of nature,—the same bounty that makes life, to the development of which life in its highest forms must ever be consecrated. "What are you going to do with your money now that you have it?" is a question more pertinent and fundamental than the question—"How did you make it?"

Sixty-nine per cent of the boys between thirteen and fifteen years old in Halifax, England, are in attendance at evening classes. The *Christian Life* of London says:

If we are not mistaken, the foundation of this success years ago was laid largely by the zeal and foresight of our friend, Rev. F. E. Millson.

This note from an English paper stirs a memory in the mind of the Senior Editor of UNITY. Twenty-three years ago he was for several days the guest of this same Rev. Mr. Millson, then pastor of the Unitarian church at Halifax, and was permitted to witness the activity and enter into the enthusiasm of Mr. Millson in the evening schools which were then his pride and his care. To this purpose the rooms in his own chapel were freely given, although the pupils wore hobnailed shoes and came with dirty hands. Now we hope that in England this has become a part of the public school service. The circular of the Board of Education of the City of Chicago concerning evening classes for this year is before us. It shows that nine of the high school buildings, four ward schools on the North Side, five on the Northwest Side, ten on the West Side and ten on the South Side—thirty-eight centers in all—are open for evening work in Chicago, which work falls into the three divisions of: 1, teaching foreign-speaking people, chiefly adults; 2, helping complete the education of boys and girls who have left school before finishing the regular course; 3, giving technical instruction in special subjects, such as bookkeeping, stenography, typewriting, domestic science, chemistry, physical culture, etc., etc. Slowly are public educators escaping from the superstition that their public trust is confined to the hours of daylight, between nine and four.

Annie Webster Noel, in the *Independent* for October 26th, tells how she and her husband concluded not to wait but were married on the husband's graduation, after three years' engagement, and went to New York City on an income of only twelve dollars a week. This was in September, 1903, and they are there yet. By the time the income had become twenty dollars a week a little boy came to share their pleasures and increase their expenses. They are still out of debt but approaching a crisis, because with the gradual advancement in the profession comes the wider acquaintance, the temptations to entertain a little more, with a more open eye to see things needed. The conclusion of the whole matter, as stated by this wise little whilom school ma'am, now an economic little wife and mother, is that the characteristic romance of the twentieth

century will be neither the marriage of the middle-aged nor the renunciation of love. This article is strangely timely to the Editor of UNITY, for he has before him an unanswered letter from a man who has an assured income of fifty dollars a month with fair prospects of more, and a reserve of three hundred dollars to begin with. The parents of his lady-love strenuously object to the daughter (though she be a woman of thirty and he a man of thirty-five) taking such startling risk as to marry a man with no more income than that. The man is unobjectionable otherwise, but they "continually urge a breaking of the engagement, enforcing the same with the threat that she need expect no sympathy nor aid from them should she do the rash act." Comment is unnecessary. We commend to these intimidated lovers and prudent parents the reading of Mrs. Noel's article, at least the verifying of it. The triumph of Mr. and Mrs. Noel is not a physical but a psychical one. Let no man venture on marrying a wife on twelve dollars a week in any great city unless she be of the kind that for love's sake can practice the economies and work the miracles possible to love and intelligence.

Can the Unitarians and the Universalists Federate?

In these days of federations and unions, of course the Universalist National Convention at its recent successful meeting held at Minneapolis, had to face the old question of a union between the Unitarian and the Universalist bodies of America. President Southworth, of the Meadville Theological School, and Rev. R. W. Boynton, of Unity Church, St. Paul, carried greetings from the Unitarian denomination and urged the desirability of closer fellowship. Dr. John Coleman Adams responded sympathetically on the part of the Universalists, but, as is always the case, there were those ready to argue the impracticabilities; the difficulties are always at the finger-ends of the officials; "vested rights," etc., are always heard from. While these difficulties are being catalogued and while the hesitations are being justified, the genius of history looks down with a sardonic smile on all this vigilance, for she sees the great world-forces that are pushing Unitarian, Universalist, Christian, Jew and Pagan along at a rate unrealized towards the consciousness of a common humanity, the perplexities of common duties, and, what is more effective still, the predicaments of common danger. Notwithstanding all this loyal guarding of the fences, men everywhere are looking over the fences, shaking hands across the fences and getting ready to pull them down.

We know that this call for a surrender of denominational prejudices and an abatement of sectarian enthusiasm seems to be visionary. It is promptly voted, even by many idealists, as impracticable and still much distrusted as a menace to certain executive efficiency. It is urged that a lessening of these denominational demands, a weakening of the enthusiasm for "Our Church" in its missionary interests, would result in the decline of missionary funds and a loss of missionary activities. Perhaps this is true, but what if it is! It is simply arguing that secondary motives are more desirable than primary inspirations. Perhaps the world can get along with fewer missionaries if thereby the burden of religious rivalry and the costliness of the competitive business be made lighter.

Emerson said long ago, "When half-gods go, the gods arrive." When the consciousness of sect and race distinctions weakens, the consciousness of the common brotherhood, the joy of humanity strengthens. One reason why it is so hard to federate on partial lines is that the soul does not know where to stop; the logical conclusion is further on. The Unitarians and Universalists cannot go off and play by themselves because the very logic that leads them to unite, establishes a finer relation between them and the progressive souls in all the Christian sects. And every attempt to federate Christianity always has and always will prove abortive, simply because the Christian boundary is so hard to establish. In the ultimate analysis, it turns out to be a myth. "What you call Christianity I call Judaism," says the wise Nathan in the play. The devout scholar, be he Jew, Christian, Mohammedan, Buddhist, or what not, knows that there are common strands in all these religions. Like the red thread that runs through all the cordage of the English navy, moral excellence, spiritual tenderness, helpfulness and reverence, are fundamental characteristics in all these religions at their best.

We rejoice, therefore, in the hopeful negotiation carried on from year to year between our Unitarian and Universalist brethren. In the attempt to realize this restricted co-operation among the heterodox, the larger co-operation will surely come. Saul, looking for his father's asses, will yet find a kingdom.

We clip from the *Minneapolis Journal* the following report of the reception of the Unitarian delegates:

Rev. F. C. Southworth, the first speaker, said:

"We live in an era of great industrial combinations," he said. "They have already demonstrated to us the great advantage of united power. Yet it is the scandal of Christendom today that Christendom is divided into sects, and that there is consequent weakness where there should be united strength. In recognition of this, there has recently been formed a great federation of Protestant churches. But from this the Universalists and Unitarians have been excluded.

"In this regard, I am here only to say that I believe the Unitarians and Universalists can do more together than working separately. Our doctrines are alike in our beliefs in God, in the possibilities of the human soul, moral and civic righteousness. There is in existence a committee of coöperation between these two denominations. I do not know what it is accomplishing, but its mere existence is a proclamation that these two churches are seeking to clasp hands across a denominational chasm.

"This past summer I had the honor to be a delegate to a great gathering of delegates from all the different Christian churches of Christian lands. The program carried out was most inspiring. Two years from now a like gathering is to take place in Boston, and I hope this convention will see fit to send delegates to that gathering. May it result in greater glory to God and for his church."

Rev. R. W. Boynton of St. Paul then took the floor to further Rev. Mr. Southworth's ramarks. "A Unitarian here can but feel that he is in the house of his friends," he said.

"The wide seas of advance leading to the dim and unspeakable future are open for the keels of our vessels to traverse. Another great church crisis is at hand. The opportunity is

here for us to be the leaders. The church of God is ready for a great transition when men may believe in their own personal consciousness of the eternal, an inspiration from the Almighty."

Rev. Dr. John Coleman Adams of Connecticut responded for the Universalists. "I was brought up," he said, "in a friendship for the Unitarians, somewhat tempered with suspicion. As the years have gone by that friendship has increased while the suspicions have died away. Asking the question—What is the difference between the Unitarians and Universalists?—sounds a good deal like asking—What is the quarrel?—And the question is becoming more and more one now of—What are their agreements?—and forgetting the disagreements."

He concluded by presenting the following resolutions, which were unanimously adopted:

"Resolved, That this convention welcomes the bearers of the fraternal greetings of the Unitarian body and the message of good will and fellowship they bring. We recognize the many ways in which we are working under the great truths we hold in common toward common ends of service to God and man. We rejoice in the increasing spirit of fellowship in Christ growing up between these two denominations; and we ask these brethren to convey to the Unitarians of this land our hearty godspeed, as they labor in the upbuilding of the kingdom of heaven and the spread of the religion of Jesus, the proclamation of a pure Christianity."

Shall the Young Woman's Christian Association Assume the Creedal Test?

The time has come when the Young Woman's Christian Associations of this country are to decide this question, "Shall the creedal or evangelical test be added to the constitution?"

The test is as follows: *"We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten Son of the Father, King of Kings and Lord of Lords, in whom dwelleth the fulness of the Godhead bodily and who was made in sin for us though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we might be saved from everlasting punishment into eternal life."*

Briefly stated the situation is this: There are two national organizations of the Y. W. C. A., known as the International Board (Liberal) and the American Committee (Orthodox). The International Board is composed of local organizations whose membership, working and nominal, is open to all churches, evangelical, liberal or independent. The American Committee is composed of local organizations from whose working membership (voting and office-holding) the liberal and independent churches are excluded. The former is found largely in the cities with homes and property interests of their own; the latter is more generally organized, numerically larger, but with less wealth.

Both are doing good work. But the question of better work, greater efficiency, larger following naturally has led to the consideration of union. If justice be assured both there can be no vital reason why they should be apart but every reason why a union is desirable.

Let us notice the grounds of justice upon which this union is proposed:

First—All Liberal Associations now organized (International Board) shall be received as charter members, but none received later.

Second—Each member of the New National Committee shall be a member of some evangelical church, thus virtually excluding the Liberal members now received from working membership.

Third—All associations shall adopt the constitution with the evangelical test.

Thus the proposed union is not union but absorption. The Liberals may enter but have no voice after entering. They are promised freedom but must subscribe to a creedal test. They are asked to a fellowship that their children could not enter and to surrender their most vital convictions.

Concerning this point let me use the language of the committee on union: "That the International Board give up its loyally held and much-loved liberty of basis which it truly believes to be nearer the teachings of Christ."

This union seems much like the union of the wolf and the lamb. The reader may judge of its justness. However, it is to be decided by vote at the coming biennial in Baltimore early next month and delegates must go instructed.

The Y. W. C. A. of this city and all of the International Board was organized upon the Liberal basis. Some of these, perhaps all, but certainly ours, have fought long and loyally for this principle of freedom. It has been no dictator to conscience, has taken not authority for truth but truth for authority, and in every sense has interpreted its mission as of service, giving the glad welcome to all. Ours will not take this step back into the centuries. Of that we are sure; but of the many here and there that need the wiser counsel of people of vision and faith it may be different. Let all of them seek to strengthen their hand with loving sympathy and support for this hour of test.

This creedal test is that of the Y. M. C. A., adopted in 1869. It should be remembered that since then there has been a growth of religious ideas. The new theology has come into the foreground of thought and not a few of the so-called orthodox can no longer accept the old Latin theology of the fall of man, original sin, substituted atonement and endless punishment; and to impose these old dogmas is to shut out many sincere and thoughtful minds that do gladly believe in a great reasonable and spiritual religion of the life of God in the soul.

VANDELIA V. THOMAS.

On State Street, Chicago.

These faces! this parade,
Containing all the flux and flow
Of human passion, dream, achievement—
I ask myself from what unnumbered loves
Of men and women
Issued forth this steady, unremitting pour
Of men and women—
This wistful, haughty human tide
And the bubbles of laughter, tears, pursuits, ambitions.

Each is the oldest child of Time;
All of the oldest mortal pathos,
All of the oldest human glory,
All of the possible
Sung by frantic dreamers,
All the potential
Sung by drunken zealots,
Passes here.

The vanity of Nineveh, the weariness of Egypt,
Judea's bitterness and Babylon's,
Desires of Greece and Roman hopes,
Slav and Teuton, Norseman, Saxon,
All intent to catch the romance of the West,
Moving westward, ever westward,
In sure, persistent transit,
Generations ever pass.

And look! from on this height of steel and brick,
At that expanse of tranquil water,
A sheen of changing blue and emerald;
But let it yawn and all this host,
This city, and the plain whereon it stands,
Shall vanish down below the waters,
And the sky look on,
And all the stars aware,
And over all the primal Silence.
Well!

CHARLES A. SANDBERG.

THE PULPIT.

A Graded Sunday-School Curriculum.

ADDRESS AT THE AUTUMN MEETING OF THE UNITARIAN SUNDAY SCHOOL SOCIETY, DES MOINES, OCTOBER 25, 1905, BY RICHARD W. BOYNTON.

The Sunday-school should no longer be a place for blind and misguided experimentation on the religious nature of children. We are in the midst of a revival of religious education because there has been going on for half a century or more a reconstruction of general educational theory and practice upon lines of greater reality, and economy, and adaptability to the human nature that we are here to educate. And, happily, we have reached a time when an address on Sunday-school methods does not have to soar in the vague cloudlands of general platitude. It is now possible to plant our feet on the solid earth of scientific certainty, and to be unblushingly practical and concrete. I shall assume, then, that everyone in this assembly has a vital interest in the Sunday-school, either as minister, teacher or scholar. No others need trouble to listen to what will now be said. Taking for granted that any such will not care to listen, let me invite the rest of you to resolve yourselves for the next thirty or forty minutes into a class in actual Sunday-school methods. We have the principles of the new education fairly laid down. What is required is that we should learn to apply them to the existing and imperfect schools that it is our joy and privilege and sometimes our terror and dismay to serve.

It is never well, in handling a subject that has come down to us as the outcome of a slow and patient evolution, to assume as a first principle that the wisdom to treat it was born or will die with ourselves. "The new education" is just now a phrase to conjure with, and even the most radical of us on other matters find ourselves accepting what the pedagogical experts are pleased to dole out to us with a docility of mind and a faith in their infallibility that would do credit to an Italian Catholic before the Pope. I have heard Sunday-school talks in which the practice of the old-fashioned Sunday-school teacher—by whom most of us were raised up to whatever moral and religious sense we have—was calmly set aside at the start as not even worthy of mention. No doubt the patient preceptor of our disorderly Sunday-school youth would have made hard work of extracting the meat from Dr. G. Stanley Hall's two tremendous volumes on "Adolescence," with their forbidding terminology and their almost omniscient range. No doubt, also, what Dr. Hall and his co-workers have to tell us is of supreme importance, if we are to develop our Sunday-school instruction into some clear harmony with the changed attitude of the modern mind toward the whole universe of reality. Whoever wants to go to the bottom of current educational philosophy, as applied to the Sunday-school, reckons ill to leave their contributions out. None of us who are ministers, indeed, will have done our duty by our own intellectual growth, unless within the next five years we make the needful mental effort to get into our thought and into our practice the truth that Dr. Hall has compressed into that monumental book.

Nevertheless, philosophy is one thing, and practice is another. To have truly defined the relation between the two is one of the great services that recent psychology and pedagogy have performed. We only know, and we only really believe, what we are able to express—this is one of the corner-stones in the new temple of educational truth. Jesus stated the same thing in his profound way when he said, "By their fruits ye shall know them." Not abstract reasoning, not *a priori* theorizing, however admirable in form, but actual work, what we can practically do and find worth while, however inadequate in execution,—that is what in fact determines our educational method, and ought to shape our educational philosophy.

What we can do is always an outgrowth of what we have done. Methods, hit upon half by instinct it may be, but methods that really work and yield the desired results, are sure to have within them the kernel of all fruitful theorizing. The theorizing is nothing more than an intelligent report of what we have been able to do. That is inductive science. The new education is simply a body of comprehensive and accurate induction of what the best teachers have been able to do and have found to work.

There were Sunday-schools, it is safe to say, before there was a Sunday-school Society, and the Society under whose auspices we meet today was founded as long ago as 1827. Its present publications and the methods of which they are an exposition are thus the result of almost eighty years of persistent experimenting, in the laboratory of the Sunday-school itself, upon the sensitive souls of children. Whatever may be their imperfections, these publications are deserving of our sincere respect. We can conceive an evolution of methods by which what has yet been attained shall be left far behind, but we cannot rationally look for an advance in which what we already possess in the way of thoroughly sifted results will be quietly ignored and set aside. The high priests of the new scientific pedagogy have their fruitful suggestions to drop into our minds. Some of these we have already gratefully received and used. But let us not be overawed by the immediate vogue of pedagogical methods, strictly so called. Let us remember that we ourselves are entitled to claim some of the dignity of experimenters in scientific method. We have tried teaching morals and religion in actual Sunday-schools, and what we have learned thereby is worthy of our own respect as well as of the consideration of those whom we gladly acclaim as the prophets of a better day for the Sunday-school.

If I may make personal reference, as a boy and man I have been associated for the last twenty-five years, in the capacity of scholar, teacher, superintendent and minister, with Unitarian Sunday-schools. Some here, I am aware, have a much longer record in this respect. Such as we are, to a great extent, we are products of the methods that the Unitarian Sunday-schools and this Unitarian Sunday-school Society, as guide and inspirer of them all, have evolved. It may not be easy to outline those methods with precision, but the more significant of them, we may be sure, have left their stamp on the present publications—lesson helps, song and service books, and tracts—of the Society. Lately I have looked over its catalogue with this point in view and find in it nothing but what has been published since my own Sunday-school life began twenty-five years ago. These publications, then, represent the sifted-out residue of Unitarian Sunday-school experience for the last eighty years in the United States. I need not stop to say that it is a result of which we have every right to be proud. In what follows, my purpose will be to study this result in the light of our present needs. A wider study might be made by one who had command of the whole output of Sunday-school literature in this country of every kind. My own equipment is less ample, but

perhaps not less truly serviceable to this particular audience. For I know our Sunday-school literature from having grown up on it. It has been tried on me, and I have tried it on my scholars, and for ten years at least I have taught my teachers how to try it on their classes. I have put in long days of work filling in its gaps and attempting to overcome its faults. But I have only honor and gratitude to offer to those who produced it, among whom President Horton has been a leader in zeal and in resource, and who thus largely made our Sunday-schools what they are.

From the beginning, in Sunday-school practice, some concession had to be made to the relative age of the scholars in deciding what they should be taught. Although in early days the subject for all alike was ostensibly the Bible, still it had to be taught to children of various ages according to their capacity to receive its different parts. The old-fashioned teacher was blissfully innocent of pedagogy and of child-psychology. But she had common-sense, and that told her that the youngest children could be kept more quiet and attentive by the story of Moses in the bulrushes than by learning to recite the ten commandments, and that the natural food for their minds was the scenery and parable in the life of Jesus rather than the rabbinical theology of Paul's epistles. That primary intuition of the least experienced of teachers has in it the germ of all educational reform. The principle which it involves, and which the new education has merely made explicit, is this,—that not the implanting of a specified lesson, but the unfolding of a moral and religious nature in the child is the whole aim of Sunday-school teaching. When once this is granted, and it is hard to see how it can be escaped, then the graded system follows as a matter of course. The only serious question is whether the grading of the lesson material to the age and apprehension of the children shall be relatively crude or relatively complete. To some extent the material of the lessons must always be subordinate to the teacher's tact and skill. But no teacher would even attempt to explain to a class of kindergarten age the intricacies of Paul's letter to the Romans. The very suggestion sounds absurd, yet things not so much worse than that are still being tried in Sunday-schools.

The expression into which the force of habit has just betrayed me makes it necessary to state in another form the great pedagogical principle that underlies all our work. It is not the Sunday-school teacher's chief business to *explain* anything. Explanation may of course come in, as incidental to what she is really there to do. Many of our teachers, I think, imagine that their task in the Sunday-school is to explain the Bible and religion and life in Palestine when Jesus lived and Jesus himself, or whatever the subject-matter may be,—to explain this to their classes. But that is a radical mistake. All that may furnish the illustrations that we employ, but what we are there for, first and last, is to direct, by whatever means it happens to seem best to use, the growth of developing human souls. Now human souls are entities that have the power of growth within themselves. The impelling force is there; you do not have to put it in. The problem is to find just what the souls of the children can feed on for their best and most perfect nutrition. And one of the earliest discoveries that we make in this regard is that at one time they seek by instinct one kind of pabulum and at a later time quite another. The question of the arrangement of a Sunday-school curriculum, or plan of lessons extending over the successive years of the Sunday-school course, is therefore fundamental to an intelligent administration of our trust as ministers and teachers.

In this connection the experience gained by our Unitarian Sunday-schools in three-quarters of a century is richly instructive. On its face the catalogue of publications of this Society divides the material that has been accumulated into three grades only, primary, intermediate and advanced. But this division, while it has its practical uses, is obviously a rough one. Under each of these three grades material is included for diverse ages and requirements. While there are a number of courses of lessons that were constructed to fit the one-lesson, three-grade system, the best of these only imperfectly in practice meet the wants of any actual Sunday-school, and even where this general scheme is preferred for convenience in holding teachers' meetings it is likely that one or more classes will be found studying subjects quite unrelated to the regular course.

Now I have no complaint to make of the one-lesson, three-grade system. My only criticism of it would be that it is a confessedly inadequate endeavor to realize the more fully graded system that, as a direct result of all that the Sunday-school Society has done, I believe we are now in a position to adopt. We are ready, that is, on the basis of the lesson material that we now have, to advance to a scientifically graded curriculum in our Unitarian Sunday-schools. It is only after years of effort to make the other system work that this conviction has fully dawned upon me. I have carried two Sunday-schools in succession through the greater part of the one-lesson, three-grade courses, with invariably the result that some of the classes could not use the books provided, so that in a half chaotic way other lessons, adapted to their ages and special needs and to the teacher's choice, would have to be introduced. At last the thought slowly gained a place in my mind that the way to grade a Sunday-school is to grade it. Taking the latest catalogue of our Sunday-school publications, I was delighted to find how completely the material could be adapted, by a rigorous selection of some and rejection of the rest, to the needs of a perfectly graded Sunday-school curriculum. It remains only to describe to you the principles that dictated my choice and the practical outcome of the experiment.

Until now I have spoken as though all our Sunday-school material had been issued by this one Sunday-school Society with headquarters in Boston. But I have meant to be understood as including, in the statements that have gone before, the work of the Western Unitarian Sunday-school Society, which three years ago was united with the larger body. In Sunday-school matters, as in so much else, the eastern and western societies stood for distinct, though not necessarily antagonistic, lines of tradition. I felt, long before coming West, that the Western Conference tradition of freedom, fellowship and character in religion was one of our noblest possessions, a prophecy growing steadily brighter with the years. This tradition found expression in the publications of the Western Sunday-school Society, while it had an independent existence, and still persists in the manuals it published, included as they all are in the general stock of the one present Society. As this is the first meeting that the parent Society has ever held in the West, it cannot be out of place, while not meaning to overlook the great services of the eastern workers, to record our special gratitude to the western men and women who with perhaps greater obstacles to face produced results that will stand any comparison that may be made.

In the course of its existence, the western society brought out at least two men of real genius for Sunday-school work,—Mr. Gannett and Mr. Gould. Perhaps two other names might be added,—Mr. Jones and Mr. Blake. There may be still others. But of the two first named, I am willing to say that nothing which their hands did in the way of lesson material ought to be lost. It bears the indelible mark of genius,—that precious something, not to be defined, which gives the charm of finality to everything it touches. The Western Sunday-school Society would have justified all the labor and expense that were put into it if it had published nothing but Mr. Gannett's "Childhood of Jesus," and Mr. Gould's "Mother Nature's Children."

Returning now to our immediate problem, what is the greatest difficulty that the Sunday-school teacher has to overcome? Is it not to find lesson material adapted to the understanding of her children; something, that is, which finds them where they are? It is clear, for example, that not all parts of the Bible can be made comprehensible to the unprepared minds of children. With the immense critical apparatus that we now have at hand, not all the books, indeed, can be made comprehensible to the unprepared minds of adults. The parts that trouble the children are just those that require for their comprehension an amount of general knowledge which young children simply do not possess. What child of nine or ten can have the historical imagination needful to any understanding whatever of the prophets of Israel? Again, what literary and moral and religious standard can much older children have acquired by which to estimate in any degree the place of Bible classics like the Psalms and Job? Even in teaching the life of Jesus, grave difficulties arise. Much that he did and said is far from easy to make clear to children, except in the older classes.

Concreteness is what our teaching lacks above everything else. We have not the time in Sunday school to lay a foundation of general knowledge first and then raise our building of religious and moral principle upon it. We must go to work directly at the main end. Once again, what is that end? It was a weakness of the Western Sunday-school Society, as it appears to me, that the attempt was made in its manuals to furnish the children with an almost complete ethical and theological training, including courses in comparative religion. But the real aim is at once less and more than this,—namely, the furnishing of the child with moral and religious resources with which to meet the varied exigencies of life. All that we teach must enforce and illustrate a few great broad principles of living, which must never be lost sight of as the chief aim toward which we are working.

What is the one thing in all the world nearest to the thought of a little child? It seems to me to be the wonderful world of nature, including human nature in its simpler and more fundamental aspects, of which the whole life of the child is one long and exhilarating voyage of discovery. This is what Mr. Gould has treated with such a wealth of suggestion in his "Mother Nature's Children" and "Mother Nature's Helpers." Let the youngest children be fed on lessons like these when they first enter the school. The kindergarten and the first grade in the public school will have already led them to nature, but the Sunday-school can carry the lessons farther and higher, so that the children will learn early to look for God and find him in the universal life, where he is ever visible to the pure in heart. From the mind of a sympathetic teacher the children will gain religious impressions that they will never lose. Mrs. Wells' lessons on "God in Nature," "God in Great Examples," "God in Little Deeds" and "God in Bible Stories as Voice of Conscience" are similar in aim, but seem to me adapted to children of a year or so older. Miss Mulliken's "All the Year Round" brings into the Sunday-school the direct inspiration of kindergarten ideas and is suited to the youngest.

After the children can read is time enough, I believe, to begin telling them the Bible stories in the Sunday-school, though this may be done earlier at home. There are three ways of teaching truth concretely to children aside from the approach to their minds through nature to which reference has been made. These are, named in the order in which the children can grasp them, by means of the story, of biography and of history. Whatever you have to teach to children under ten years old will best be received by their minds in the form of a story. This is a commonplace, but a commonplace that is often forgotten in the Sunday-school. If a tale is well told, even if the thread of the narrative be winding and complex, the children will follow it. Most of the hero tales of the Old Testament, like those of the Iliad, were composed by a childlike race and will almost tell themselves to children now. As the children grow somewhat older the biographical features of such narratives and of the New Testament story can be made more prominent. The children will begin to approve and disapprove of what the characters do. This is the very thing you want, to unfold the budding moral sense within them. Let them draw the moral, or at best only suggest it yourself. With scholars of about thirteen the more general features of the history and geography involved in the lessons may be dwelt upon, but never until the scholars have had some taste of these studies in the day school and so know what a map or a date means when you refer to it. Still the moral and religious aspects of each lesson, as they are naturally contained in the story, are the points to lay the most stress on.

At about twelve we come to the stage of passionate hero-worship, with both boys and girls. The expanding nature is reaching out for a pattern life upon which to shape itself. This natural impulse must be utilized in the Sunday-school. Lessons like "Noble Lives and Deeds," or the more recent "Life Studies," with illustrative pictures and Bible passages, as well as teachers' helps, are the ones to use in these years. A little earlier, perhaps, it will have been desirable to take the class through a general course that will make them reasonably familiar with the main features of the Bible as a collection of sacred books. And the years of hero-worship ought not to pass without some closer insight being gained into the motives and the spirit of Jesus. Supposing that the children enter the school at six or seven years of age, and stay until they are seventeen or eighteen, we have a course of twelve years, of which the first eight, as I have briefly run over them, may correspond to the first eight grades of the public schools. In the Sunday-school, purely for convenience, we may divide these years into two periods, one of four years for the primary (including a year of kindergarten) and another for the intermediate. There remain, then, the four years of the advance grade, corresponding to the four years of high school, to be considered.

It is a sad confession that, just as we get the schol-

ars to a point where we can really teach them something, they drop out of the school. The high school years cover what is recognized as the most critical period of adolescence, when the nature is profoundly stirred in every part by new impulses coming to birth through the awakening of human love. Then idealism is keenest and the response to noble thoughts and aims is most spontaneous and whole-souled. The mind is like a fermenting mass of chemical elements that wait for the master-element to be added that is to precipitate and solidify them into what will be the unchangeable character of a lifetime. If we have any great ideals, any world-embracing and soul-renewing principles, any compelling beliefs about spiritual realities to share with our young people, now is their greatest chance for a hearing and for reception as part and parcel of the rapidly forming man or woman who yesterday was but a child. In these years also other prominent human interests awaken, such as the scientific interest, or the search for truth, and the practical interest, or the desire to apply the truth that is known to life. These directions of the youthful mind must be fostered and guided in the Sunday-school. Finally, if your scholars stay with you longer there remain the happiest and most satisfying years of Sunday-school work, when you can lead them into the mysteries of the higher criticism or to a fuller appreciation of the moral and religious life of the past as we find it in the history of Israel and of Christianity or in the other great faiths of mankind.

Any scheme such as is here submitted must necessarily be partial and must reflect closely the experience of the person making the selection. The selection before you is not assumed to be perfect; the only claim made for it is that it faithfully reflects a quarter of a century's experience in Unitarian Sunday-schools. Nor is it a fixed and inelastic scheme. It is rather a suggestive outline of what might anywhere be done. Already in adopting it in my own school I have found reason for making several slight modifications to suit the fancy or preference of particular teachers. In the scheme as it stands it will be observed that except in the primary grade there is invariably a choice of lessons for each year, and that as the scholars advance the choice becomes wider. In order to adopt this curriculum in any Sunday-school the only thing necessary is to take the several classes, according to age, and give them the lessons set down against that age. As has been said, the way to grade a school is to grade it. The material is here at hand in abundance.

One or two questions remain. The first is regarding teachers' meetings. Are they possible with this scheme? Yes, they are. Looking over the courses prescribed for various ages you will see that certain subjects recur. The early Old Testament narratives and the Life of Jesus are gone over from different points of view at least three times in the course of twelve years. First the children simply hear them as stories. Then they come back to them as a part of the world's great store of biography and history. Later still they take the critical view. Now there is no reason why a whole school, or the greater part of it, should not be studying the Old Testament narratives or the life of Jesus at the same time and with the help of teachers' meetings. Still this could not always be done, and to me the learning of the lesson at the teachers' meeting does not seem worth encouraging at the expense of more important things. The teachers' meeting will best serve its end, I think, if it can become a discussion of general educational method, applied to the particular problems of your own school and of the course of study you are taking. Then the lesson for Sunday can be prepared at home on the basis of this general talk.

Another important question is that of promotions. Shall we promote our children every year, as is done in the public schools? Personally I think not. There is something in the continued influence of the teacher from year to year that is too precious to be wholly lost. At the same time this side of the matter may be overdone in our schools as they are now. One teacher having a class for six or eight or ten years may fall into stereotyped ways. The variety that is gained through promotion in the day school is lost, even if greater permanence of influence is gained. Why not promote, then, from grade to grade? Some teachers are suited to younger, some to intermediate, and some to older classes. Let the teacher and scholars stay together until the age comes for transfer into a higher grade. In our scheme these times will correspond to the promotion from primary to grammar and from grammar to high school. They are thus natural points of transition for the children, and the teacher will go back to take a younger class through a similar course. My experience is that with few exceptions the best of volunteer teachers do not stay in the school more than three or four years. It might be made an object of ambition to a teacher to carry her class through the grade in which she took it before leaving the school. Or, if the teacher stays, her experience with one set of children will help her, as the day school teacher is helped, in dealing with others of the same age. Thus our Sunday-schools will benefit from some degree of specialization on the part of those who serve them.

Last of all, the graded curriculum in which I have sought to interest you, if faithfully pursued to the end, or to the time when most of our scholars now leave the school, will have given every one some knowledge of the great documents and of the guiding spirit of Christianity; it will have given every one some touch with the noble lives and deeds that spur young souls to emulation; it will have brought every one who stays until fifteen into touch with our faith, and those who stay longer into some knowledge of the higher intellectual apprehension of our own and other types of religious belief and practice. Can we not hope for those who pass through such a course what Dr. Horatio Stebbins once said he hoped for those who had gone forth from his ministry in the First Church of San Francisco—that they will leave the Sunday-school "at least inoculated with truth that preserves them from the miserable religious diseases of Christendom"?

It is a great thing for a community when a Christian recognizes that in his capacity as a Christian he owes a duty to the community to organize and support higher education. It is a great thing when a Baptist, or a Methodist, or a Jew sees it as part of his duty as a member of his church to endow a college or a university. It is a vastly greater thing and points to undreamed of outlooks when every man as a citizen recognizes that it is a fundamental part of the duty of the State of which he is a part to look out adequately for those higher foundations of science and learning without which all else in the educational system is headless—mere blind elements led by blind leaders.—*From Inaugural Address of E. J. James, President of Illinois University.*

Splendor and Fame.

When autumn last in its splendor burned
On every hill and in every wood,
In robes of scarlet and crown of gold
The regalest tree in the dooryard stood.

Widest its branches, highest its hight,
Broadest its girth of all to be found,
And deepest and farthest its roots were spread
In the mellow soil of the fertile ground.

And when the shining spears of the sun
Pierce to its heart blood-red it shone;
Proudest of all was its oriflamme,
Richest and brightest its gonfalon.

Autumn again rides royally by,
But the tree majestic no leaves has shed;
It died of its last year's splendor and fame.
How sweet and beautiful thus to be dead.

—Hattie Tyng Griswold.

The Habit of Self-Control.

Nothing is so fraught with peril in a human life as blind, uncontrolled animal impulse. The father or mother who sees a son or daughter fly into an uncontrolled passion or acting entirely and habitually on impulse may well tremble for the future of that child, unless the emotional forces thus let loose in action can be securely harnessed to a well regulated intellect. Goethe, in one of the sweetest of his works, "Hermann und Dorothea," brought out the safety of acting upon "the innocent impulses given us by the good Mother Nature"; but in his greater "Faust" he warned us of the fearful wreck to which a life of mere impulse surely leads poor human nature.

In our complicated human life the individual is held in his grooves of action by a multiplicity of forces, and the conventional and conservative influences of society reduce the perils of impulse to a minimum. Much that we do is fixed by habit or springs from imitation, enforced through custom or fashion. Work, study and play engross our energies and much of our time is given to occupations of an essentially harmless character, involving no possibilities of danger. Public opinion is a mighty restraint, and the desire of the approbation of others a strong safeguard. Besides, most of our impulses are naturally right and good, as provided by Goethe's "good Mother Nature," and need no watching.

All the same, however, and probably all the more because safety is the rule, every character needs both the power and the habit of self-control. No one knows when the emergency may come which shall put all his moral resources and powers of resistance to temptation to the severest test. Every one needs at such times not only all the bulwarks of conscience and religion but also the protection involved in a self-control rooted in habit and based upon a firm intellectual supremacy over the emotions.

The Angel of the Lilies.

A certain bitter man had made his soul
Hard as a millstone, and at Eden gate
The angels, baffled and disconsolate,
Gathered, and at last a whisper stole,
"Thou that dost wear the dreadful aureole,
Angel of Pain, beside the sinner wait,
Nor cease to scorch his spirit reprobate
Till thou hast melted it with fiery dole!"

But ere the wings were mooned for splendid flight
God stayed that seraph, bidding forth instead
A spirit tender-eyed benedight:
"Go thou!" He spake, "and lay beside his bed
Those thy white lilies;" and behold! that night
Their blooms were heavy with tears the man had shed.

—*Frederick Langbridge.*

THE STUDY TABLE.

Notes.

From G. P. Putnam's Sons I have "Mohammed and the Rise of Islam." This is one of the volumes in the "Heroes of the Nation Series" edited by Dr. Charles Davis, of All Souls College, Oxford. The list of biographers of Mohammed is very long and the only specific advantage of this volume is that it places the subject in a clear light for the common reader, and is, at the same time, a compact philosophical study of Mohammedanism. The author regards Mohammed as a great man, who solved a political problem of immense difficulty when he constructed an empire out of Arab tribes.

Another book from Putnam's Sons is "The Scarlet Pimpernell, by Baroness Orczy. I have very little taste for this class of books.

A superb volume comes from the same house, entitled "The Romance of the French Abbeys," by Elizabeth W. Champney. This volume gives a remarkable illustration of religious life during the times of St. Bernard and St. Bruno. The stories are often terrible when the veil is lifted from the religious houses of those days. The book is on the whole one of the really valuable contributions to history.

Paul Elmer More, known to us already on the staff of the *Independent,* is now connected with the *Evening Post.* He gives us from the press of G. P. Putnam's Sons another series of essays, entitled "Shelburne Essays"—third series. Some of these essays I have enjoyed very much. On the contrary, what he has to say of Whittier adds nothing either to the literature of the subject or the history of it. The same must be said of some of the other essays. Mr. More is, however, doing excellent work in sustaining pure literature, after the style most popular in the early part of the nineteenth century—quite after the manner of the English essayists.

From G. P. Putnam's Sons I have also "Pictures of Life and Character," by John Leech. These sketches are full of fun and are a capital take-off on many phases of life. John Leech and Punch were for a long time practically one, and the humor of the thing lies largely in taking down conceits.

Bird-Lore for September and October constitutes a winter-feeding bird number. I think this little magazine ought to be in every house and taken into our schools. It is doing a vast amount of good in protecting our allies, the birds. A special supplement describes the killing of between eight thousand and fifteen thousand martins in a single night in North Carolina. Almost everybody will be pleased with this number, which teaches how to surround the house all winter with birds.

If any one wants the best fruit-grower's magazine in America he can send for *The Fruit-Grower,* published at St. Joseph, Mo., for 50 cents a year. The October number contains a fairly good report of the annual meeting of the American Pomological Society, held at Kansas City in September—a remarkable meeting for illustrating the progress made in propagating new fruits. The world is being revolutionized in this respect. Our greatest benefactors are not warriors and statesman, but those who give us better cereals, better vegetables and better fruits—

such men as Burbank of California, T. V. Munson of Texas, and the strawberry kings, Crawford of Ohio and Thompson of Virginia.

"The Upton Letters," published by Putnams, constitute one of the most delightful books that I have recently studied. I do not say read, because the book is one that you may pick up at any time and get out of half a page something that will set you thinking—generally very profitably. His discussion of erudition, on page 260, is capital, and it is also very much needed in this day of intellectual stuffing.

"That They All May Be One" is the title of a little book published by Funk & Wagnalls. It is a discussion of the unification of Christians, and ridding the world of the ugliest of all strifes—religious strife. I do not see that the author, Amos R. Wells, would start out in his enterprise by insulting the church of Channing and Parker, of President Eliot and Edward Everett Hale—while he left the rest of us poor seekers after God without knowing of our existence. So far as I have read it the book is sharp, terse and clear.

"House and Garden" is the title of a capital country home-making magazine, published in Philadelphia by the John C. Winston Company. It is a magazine on the road of improvement.

"The City the Hope of Democracy," by Frederick C. Howe, is sent us by Charles Scribner's Sons. When receiving it I expected to find it to be another of those convention affairs which exploit old notions till they are threadbare. It is, however, emphatically the best book on the present outlook of the city that I have seen. Every chapter is alive and valuable. The author starts out with the principle that our cities are not suffering from too much democracy but from too little democracy. He is right in line with the new political gospel, Down with the bosses! and away with the machines! but let us appeal directly to the people.

From J. B. Lippincott Company comes "An Orchard Princess," by Ralph Henry Barbour—just a love story and nothing else, except a good dog story; and the whole thing is good as can be from beginning to end. E. P. POWELL.

Correspondence.

The new year at the Meadville Theological School opened favorably on the 28th of September, a week later than the usual time. The school year will, however, be of the common length, as graduation day will come a week later next June. An excellent entering class of six—one woman and five men—keeps the size of the membership nearly the same as last year, and when the expected student from Hungary arrives, the number of students in the three classes will be exactly the same. No special students have yet entered. The address at the formal opening on the evening of Friday, September 29, was given by Rev. C. R. Bowen, who came to the school at the beginning of the last half-year as instructor in the New Testament. It was an able discussion of the origin and nature of the Lord's Supper. After the address an informal reception was given in Hunnewell Hall in honor of Mr. and Mrs. Bowen and Dr. and Mrs. Spoer. Mrs. Bowen was, until the 12th of September last, known to Meadville as Miss Margaret Browning Barber. The marriage occurred in Charlestown, N. H., in the church recently Mr. Bowen's, Professor Barber uniting his daughter and one of his former pupils. Dr. Hans H. Spoer has taken charge of the department of the Old Testament and the History of Religion as instructor. Dr. Spoer has recently been connected with the American School of Archæology and Oriental Research in Palestine. He was married last April in Alexandria to Miss Adele Goodrich-Freer. Mrs. Spoer has written several attractive books, among them "Inner Jerusalem," "The Outer Isles," "In a Syrian Saddle" and "Psychical Essays," and she will before long give two lectures on the Adin Ballou foundation, based on her accurate knowledge of Oriental life. The first Adin Ballou lecture for the year was given in the Unitarian Church on the 5th inst. by Professor Benoyendra Nath Sen, professor of philosophy and history in Presidency College, Calcutta. It was an impartial statement of the merits and demerits of the caste system of India. Professor Sen represented the Brahmo Somaj at the recent International Council in Geneva and gave a greeting to American Unitarians at Atlantic City at the last National Conference. He is making a month's visit at Meadville as the guest of the school, and he will deliver several lectures on theological subjects during his stay. It is a great opportunity for the members of the school thus to come into personal touch with so eminent a member of the Brahmo Somaj and to hear his elevating word. The school will be favored this year with a course of lectures on the "Religion of Japan" by Professor George William Knox of the Union Theological Seminary of New York. Other lecturers on the Adin Ballou foundation will be Miss Jane Addams, Rev. Samuel J. Barrows, Rev. James Eells (the new master of Hackley), Professor J. W. Jenks of Cornell, and, it is hoped, Rev. Hugh Black of Scotland. It is evident from this enumeration of lecturers that the Meadville School will enjoy a large variety of points of view of social subjects this year. President Southworth is now making a three weeks' tour among the Western Unitarian Churches as the representative of the American Unitarian Association, of which he is director. N. P. G.

Editor UNITY.

DEAR SIR: A few weeks ago you published in your columns a criticism of "An Old Man's Idyl," by Wolcott Johnson, to which the many admirers of the book must certainly take exception, and I have been hoping to see some expression of disapproval for what seems to be a narrow and prejudiced view.

Your critic complains chiefly that the book deals with commonplace things in an "unillumined" way, and has, apparently, altogether missed the love-light which floods the story to the innermost detail of everyday home life.

How can a book be "unillumined" which shows a home in only comfortable circumstances blessed by such a mother as "Mary"? Her personality is only in part portrayed, but it is clear that no such home life could be brought about without the wise and tender mother as well as the strong and loving father.

The parts of the book devoted to travel show a masterly touch. No one can doubt that what is described has been both seen and keenly appreciated.

As to the last of the book—the look into the future which is made to appear as in retrospect—who but a true philosopher, one who has understandingly weighed the good the gods provide, would say sincerely that the simple life, lived with those one loves, is better far than all else his thoughtful eyes have seen? R. L. ATKINS.

Boston, Mass., Oct. 11, 1905.

THE HOME.

ALL CONTRIBUTIONS FOR THIS DEPARTMENT SHOULD BE SENT TO MRS. WILLIAM KENT, 5112 KIMBARK AVENUE, CHICAGO.

Helps to High Living.

SUN.—The Soul will never reject the manifest appearance of the good any more than persons will reject Caesar's coin.

MON.—The good man will only enter into contest about the things that are within the power of his will. How then will he not be invincible?

TUES.—The substance of the hand is the flesh, but the work of the hand is the principal part.

WED.—In time of fever the physician will hinder you from drinking, but he cannot prevent you from bearing thirst well. He will hinder you from eating, but he cannot prevent you from bearing hunger well.

THURS.—My brother ought not to have behaved thus to me—No; but he will see to that; and, however he may behave I will conduct myself towards him as I ought. For this is my own business.

FRI.—When children are left alone they take up shells and ashes, and they build something; then pull it down and build something else; and so they never want the means of passing the time. Shall I then if you sail away sit down and weep because I have been left alone and solitary? Shall I then have no shells and ashes?

Solitude is a condition of a helpless man.

SAT.—Do you seek a reward for a good man greater than doing what is good and just? —*Epictetus.*

Robin Redbreast.

(A CHILD'S SONG.)

Good-bye, good-bye to Summer!
For Summer's nearly done;
The garden smiling faintly,
Cool breezes in the sun;
Our Thrushes now are silent,
Our Swallows flown away,—
But Robin's here, in coat of brown,
With ruddy breast-knot gay.

Robin, Robin, Redbreast,
O Robin dear!
Robin singing sweetly
In the falling of the year.

Bright yellow, red and orange,
The leaves come down in hosts;
The trees are Indian Princes,
But soon they'll turn to Ghosts;
The scanty pears and apples
Hang russet on the bough,
Its Autumn, Autumn, Autumn late,
'Twill soon be Winter now.

Robin, Robin Redbreast,
O Robin dear
And welaway! my Robin,
For pinching times are near.

The fireside for the Cricket,
The wheatstack for the Mouse,
When trembling night-winds whistle
And moan all round the house;
The frosty ways like iron,
The branches plumed with snow,—
Alas! in Winter, dead and dark,
Where can poor Robin go?

Robin, Robin Redbreast,
O Robin dear!
And a crumb of bread for Robin,
His little heart to cheer.

—*William Allingham.*

Raw Material.

The things that we go through in the string of day's journeys that make up our lives seem often, on the whole, of very dubious value. "What for?"—the childish query, reiterated like the pewee's plaintive chirp, follows us to the end.

But, having observed that at times, for all of us, all encounters seem profitable, that at such seasons it is surely good to be alive, we may well hunt causes for these areas of light, spotted too sparsely on a dull background.

The fact is that the material of life, measured out to us day by day, is raw material. As such its value is undetermined, for all depends on the skill and energy given to its conversion into the finished product. Raw material forever left raw is no better than refuse, and it is because of the slothful failure to apply the magic touch that so much of our time is shoveled into the garbage cart.

Shadow and substance are often held up before us, with the exhortation to despise the shadow and cling to the real thing. But we are less often advised that the whole value of the real thing lies in our power to kindle in it that which may seem as immaterial as any shadow—the spiritual suggestion, the ideal, the soul of the matter.

When an hour has given us a deep exhilaration, when mental depression is forgotten and bright interest lights for a while our pathway, it is because we have taken in hand some of our quota of raw material and given it life by the play of an idealizing spirit.

It is by this function, the spiritualizing function of the awakened mind, that all the day's doings may be transfigured. The spiritual is not monopolized by religious exercises. You may see a boy playing a ball game in spiritual fashion; it is when his face is lit by the joy of the contest, when he is caught by the spirit of the endeavor, feels the uplift of companionship. It is not the material that holds him now. It is the power of suggestion, the secondary features that everywhere and always are the only excuse for the primary, the only reward of the process of living.

No form of labor is excluded from this opportunity. The spiritual fire is latent everywhere and it is only in so far as we call it into play that we get any good for ourselves. The man who can do this need not know the name of the process. He might abuse you for a stupid jester if you called him spiritual. But if in any way he makes out to love his work he is spiritual and there is no other valid spirituality but that essence of which he has his share.

He has made some use of his raw material, and that is the gist of the whole matter.—E. S. T., *in the Ojai.*

Placid I am, content, serene;
I take my slab of gypsum bread,
And chunks of oleomargarine
Upon its tasteless sides I spread.

The egg I eat was never laid
By any cackling feather hen;
But from the Lord knows what 'tis made
In Newark by unfeathered men.

I wash my simple breakfast down
With fragrant chicory so cheap;
Or with the best black tea in town—
Dried willow-leaves—I calmly sleep.

But if from man's vile arts I flee,
And drink pure water from the pump,
I gulp down infusoriæ
And hideous rotatoriæ
And wriggling polygastricæ
And slimy diatomaceæ
And hard-shelled orphryocercinæ
And double-barreled kolpodæ,
Non-loricated ambrœilæ
And various animalculæ
Of middle, high, and low degree;
For nature just beats all creation
In multiplied adulteration.

—*Robert J. Burdette.*

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THE FIELD.

The World is my Country, to do good is my Religion.''

FROM A MONTREAL LETTER:—I send my most grateful thanks for your great kindness in continuing to send UNITY when I was unable to pay for it. It has meant so much to me with its weekly message of hope and high thoughts. It has frequently cheered and helped me in times of depression and gloom, those dark hours which come to all of us at some time in our lives, and has given me strength to go on when tempted to give up in despair.

ALTON, ILLINOIS.—The Unitarian church at this place is one of the landmarks not only in the history of Unitarianism but of reform in the west. It was once the storm center of freedom. Here Lovejoy's press was thrown into the river and Lovejoy himself massacred. Here at a later date some one at an Unitarian conference wishing to evade the discussion of anti-slavery problems, undertook to dismiss the question by quoting the words of Jesus,—''Give to Caesar the things that are Caesar's, and to God the things that are God's,'' when James Freeman Clarke made the famous retort,—''That is all right, but in this case Caesar has got hold of some of the things that belong to God and we propose that Caesar shall give them up.''

WHAT MONEY DID.

Three years ago two brothers came to Berea College on foot from a mountain home more than a hundred miles away. Each was ''ruddy and of a fair countenance,'' and neither had ever seen a railroad or a ten dollar bill!

They had come led by the rumor that Berea was ''a good place for mountain boys to get a start,'' and with very vague idea as to the conditions of school life. One dollar and a half board was as much beyond their reach as the Waldorf, and so they were a ''problem'' to us!

To get a start required $18 apiece. To lend them such a sum would frighten and discourage them, and to give it might do greater harm. So we gave them half, and lent them half, and assigned them to the night school to study two hours in the evening and to work all day.

They have had many vicissitudes. Various loans have all been repaid, and gifts to both during three years have aggregated $100.24. But the young men have been kept in the line of progress, carried through illness, brought back from home trips and backslidings, and today one is teaching in his native county, and the other is student foreman working on our new chapel. Two men have been made, and fifty youngsters started in the same path by their example, at a total cost, including interest on the loans, of one hundred and two dollars! Fifty-one dollars has added a good citizen to the republic—a man who can care for himself and help his neighbors.

This is an example of the use made of our ''Student Aid Fund.''

We have to raise the larger part of the money for payment of teachers and general expenses, and this student aid fund is an extra, sometimes forgotten by our friends.

It is so impossible to stop doing things like this that we have been forced to borrow again and again for the purpose because the feeble voices of our letters did not bring the money fast enough.

In the next few weeks we shall have to say yes or no to hundreds of just such boys and their sisters. Do you know any one who will entrust us with money for such uses?

Money orders should be made to T. J. Osborne, Treasurer.

Inquiries or correspondence addressed to Will C. Gamble, Secretary.

Foreign Notes.

THE UNIVERSAL PEACE CONGRESS, LUCERN.—The fourteenth Universal Peace Congress met in the city of Lucern, September 19-23, amid surroundings whose historical associations were most appropriate and inspiring for such a gathering, and whose varied natural charms would have left little to be desired had not the cold rains so generally prevailing in Switzerland this season, hid them almost wholly from our sight. Fortunately it was in one of the brief interludes when, if there was little sun, at least it did not rain, that most of the delegates reached the city. Accompanied by Mme. degli Asinelli, ''friend of the Boers,'' your correspondent left Geneva on the cloudy morning of the 18th, reaching Lucern in time to visit the Congress Bureau at the railroad station, to get our membership tickets and voting cards at the Casino, take a brief turn through the town, and settle ourselves comfortably at the Eden Hotel before nightfall brought the rain again. Already in the hotel omnibus on arrival we found ourselves in the company of some English delegates, members of the Society of Friends. At our hotel we found Dr. Trueblood and his party, Mr. and Mrs. Scott of Detroit and other Americans, but the real headquarters were at the National Hotel and close by the Casino, the principal place of meeting.

The opening morning dawned gloomily, but the sky cleared toward mid-day and the afternoon proved passably fair. The ample vestibule of the Casino was thronged at an early hour with arriving delegates eagerly exchanging greetings or arranging for special business, the result being a perfect Babel in which French predominated. Our friends, Edwin D. Mead and his wife, as also Samuel J. and Mrs. Barrows were soon discovered and Senator La Fontaine of Brussels was also recognized in the throng, but for the most part your correspondent had to learn with some difficulty who was who as the days went on, the unfamiliar foreign names not being always readily caught in the brief announcement of speakers from the platform. The session was opened at 9:30 in the Casino theater by Dr. Bucher-Heller, president of the local committee. In a few words he introduced M. Robert Comtesse, Federal Councilor and honorary president of the Congress, whom he thanked for having postponed most urgent business at a distance in order to show his sympathy with the purposes of the Congress by welcoming it on behalf of the Swiss Confederation. Councilor Comtesse saluted the members of the Congress as the fearless champions of an idea for the uplifting and progress of humanity, noted especially the Hull incident as an encouraging evidence of the progress made toward the peaceful settlement even of acute difficulties between nations, hailed the conclusion of peace in the far East, and on behalf of the Swiss people, zealous in the cause of peace but ready at need to defend their Fatherland at the cost of life itself, welcomed the Congress to the Swiss Republic.

Brief addresses from representatives of the delegations of various nations followed. Prof. Dr. Quidde of Munich, historian and liberal politician, spoke for Germany; the Baroness von Suttner, stately and impressive, brought Austria's greeting which she expressed in French; Senator Houzeau de Lahaie, member of the Interparliamentary Union, on behalf of the democracy of Belgium saluted the Swiss democracy as a promoter of peace. During his remraks Dr. Bruher-Heller descended to the rear of the hall, whence he returned as the speaker closed accompanied by a slight, youthful figure in Oriental garb, Mr. Tang Tsai-Fou, representative of the Tsoung-Houa Houei-Koin (Chinese Association of Paris). In excellent French and with charming simplicity of manner this young Chinaman spoke of his people as a peace-loving nation invaded and outraged by foreign powers until it, too, was beginning to feel that it must learn the art and methods of war. A hearty outburst of applause left no doubt as to the sympathy of his hearers with his plea for humanity and justice in the treatment of oriental nations. Denmark's representative assured the Congress that though his people were lovers of peace, they were ready, like Switzerland, to defend their rights and their institutions to the last extremity. The venerable Frederic Passy, French delegate, was, like the Baroness von Suttner, followed with tumultuous applause and in spite of the infirmities of age and a constitution seemingly by no means robust, spoke with impassioned eloquence of Switzerland as the model and forerunner of that greater federation of the world for which we strive, and of the banner of humanity which shall one day float above all other flags. Mr. Felix Mischeles spoke, in French, of the peace Congress of Manchester and Bristol and, on behalf of English peace-lovers, wished the Congress all success.

As it was evident that the morning would be too short for all these addresses, the remainder were postponed until Wednesday and the Congress proceeded to the election of its permanent officers. M. Elie Ducommun of Geneva, honorary secretary of

the Permanent International Peace Bureau at Bern, was unanimously elected president; Mr. Geering-Christ, of Basel, and Mr. Frey, of Lucern, were named as secretaries, and the session was adjourned at 12:30.

The afternoon was given to committee meetings, or employed by those who had no such responsibility as they saw fit. We had the pleasant company of Mr. and Mrs. Barrows and M. Bonnet-Maury at lunch, after which we visited the Museum of War and Peace.

Evening brought most of the delegates together in the large banqueting hall of the Hotel National, which was handsomely decorated for the occasion. Dr. Zimmerli on behalf of the Municipality of Lucern and, in the absence of its Mayor, Dr. Heller welcomed the delegates most gracefully in German, French and English. M. Passy responded eloquently on behalf of the delegates. Dr. Heineman, librarian of the *Biblioteca Helvetica* of Lucern recited a dramatic prologue, *Friedens-Rihgen*, written for the occasion and an excellent orchestra filled the interludes with music. At the close of these exercises the company adjourned to an adjoining room where refreshments were served from an elaborate buffet and the buzz of an animated conversation took the place of formal oratory.

M. E. H.

(To be continued.)

Tourist Cars Popular.

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